

THE
CHARGE
OF THE
SCOTTISH
COMMISSIONERS

Against CANTERBURY and the
Lieutenant of IRELAND.

Together with their Demand con-
cerning the Six Article of the Treaty

Whereunto is added the Parliaments Resolution
about the Proportion of the Scottish charges,
and the Scottish Commissioners thank-
full acceptance thereof.

*The Lord is known by the Indgement which he exe-
cuteth. The wicked is feared to the works of his
own hands.*

London, Printed for Nath. Butter. 1641

THE
CHARGE
OF THE
SCOTTISH
COMMISSIONERS

Against Cantabrigia and the
Inhabitants of Ireland.

Together with their Demand con-
cerning the Six Articles of the Treaty.

Whereunto is added the Testimony Relating
about the Propagation of the Scottish Charge,
and the Scottish Commissioners thank-
full acknowledgement thereof.

The Lord is known by the Indgement which he en-
cured. The wicked is known in the works of his
own hands.

London, Printed for Nath. Bawne. 1641.

The Charge of the Scottish Com-
missioners against the Prelate
of CANTERBURY.

In Ouations in Religion, which are uni-
versally acknowledged to bee the
maine cause of commotions in King-
domes and States, and are knowne
to bee the true cause of our present
troubles, were many and great, be-
side the booke of Ordination, and Homilies,
1. Some particular alterations in matters of Reli-
gion, pressed upon us without order, and against
Law, contrary to the forme established in our
Kirke. 2. A new booke of Canons and Consti-
tutions Ecclesiasticall. 3. A Liturgie or booke of
Common prayer, which did also carry with them
many dangerous errors in matters of doctrine.
Of all which we chalenge the Prelate of Canter-
bury as the prime cause on earth.
And first, that this Prelate was the author and
urger of some particular changes, which made
great

great disturbance amongst us, was made first:
 first: 1. By fourteen letters subscribed, W. Cant,
 in the space of two years, to one of our preben-
 ded Bishops, Treasurer, wherein hee asked the
 joyne with him, & other prebended Bishops, to ap-
 pear in the Chappell in their white, contrary to
 the custome of our Kirke; & so his promise made
 to the pretended Bishop of Edinburgh at the co-
 ronatio, that none of them after that time, should
 be pressed to weare these garments, thereby mo-
 ving him against his will to put them on for that
 time, wherein he directeth him to give order for
 saying the English Service in the Chappell twice
 a day, for his neglect shewing him that hee was
 disappointed of the Bishopricke of Edinburgh,
 promising him upon his greater care of these no-
 vations, advancement to a better Bishopricke, tax-
 ing him for his boldnesse in preaching the sound
 doctrine of the reformed Kirke, against Master
Atwood, who had taught the errors of *Arminius*,
 in the point of the extent of the merit of Christ,
 bidding him send up a list of the names of Com-
 cellours and Senators of the Colledge of In-
 stitute, who did not communicate in the Chappell
 in a forme which was not received in our Kirke,
 commending him when he found him obsequi-
 ous to these his commands, telling him that hee
 had moved the King the second time for the pu-
 nishment of such as had not received in the chap-
 pell: and wherein hee upbraiddeth him bitterly,
 that

that in his first Synod at Aberdeen, hee had openly disputed against our custome of Scotland, offering sometimes on the Lords day and presumptuously censuring our Kirk, that in this we were opposite to Christianity it selfe; and that amongst us there were no Canons at all: More of this stuffe may be seene in the letters themselves.

Secondly, by two papers of memoirs and instructions from the pretended Bishop of Saint Andrews, to the pretended Bishop of Ross, comming to this Prelate for ordering the affaires of the Kirk, and Kingdome of Scotland, as not onely to obtaine warrants, to order the Exchequer, the Privy Counsell, the great Commission of Surrenders, the matter of *Salisbury's* proccesse, as might please our Prelates, but warrants also for sitting of the High Commission Court once a week in Edinburgh, and to gain from the Noblemen, for the benefit of Prelates, and their adherents, the Abacies of *Kells*, *Arbroath*, *S. Andrew*, and *Elindor*: and in the smallest manner to receive his commands, as for taking downe Galleries, and steeple-walls, in the Kirks of Edinburgh, and Saint Andrews, for no other end but to make way for Altars, and adoration towards the East, which besides other evils, made no small noise, and disturbance amongst the people, deprived hereby, of their ordinary accommodation for publique worship.

The second Novation which troubled our peace, was a booke of Canons, and Constituti-

one Ecclesiasticall, obraded upon our Kirk, found by our generall assembly to be devised for establishing a tyrannicall power, in the persons of our Prelates, over the worship of God; over the consciences, liberties, and goods of the people; and for abolishing the whole discipline, and government of our Kirk; by generall and provinciall assemblies, Presbyteries, and Kirk sessions, which was settled by law, and in continuall practice since the time of reformation; that Canterbury was Master of this worke, is manifest.

By a booke of Canons sent to him, written up on the one side onely, with the other side blanke for corrections, additions, and putting all in better order, at his pleasure; which accordingly was done as may appeare by interlinings, marginals, and filling up of the blanke page with directions sent to our Prelates; and this was done by no other then Canterbury, is evident by his Majestriall way of proceeding, and by a new copy of those Canons, all written with his own hand, precisely to a letter, according to the former colligation, sent backe for procuring the Kings warrant unto it, which accordingly was obtained; but with an addition of some other Canons, and a paper of some other corrections: According to which the booke of Canons thus composed, was published in print, the inspection of the bookes, instructions, and his letters of joy, for the successe of the worke, and of others letters

formidable Canon, Chap. 1. 3. threatening no
 lesse then excommunication against all
 such persons whoſoever ſhall open their
 mouthes againſt any of theſe books, proceed
 not from our Prelates, nor is to be found
 in the copy ſent from them, but is a thunder-
 bolt forged in Canterburies own fire. 4. Our
 Prelates in divers places with ſle their diſ-
 like of Papists. A Miniſter ſhal be depoſed if
 hee bee found negligent to convert Pa-
 piſts. Chap. 18. 15. The adoration of the
 Bread is ſuperſtition to be condemned, Cap.
 6. 6. They call the abſolute neceſſity of
 Baptiſme an error of Popery, Chap. 6. 2.
 But in Canterburies edition, the name
 of Papists and Popery is not ſo much as
 mentioned. 5. Our Prelates have not the
 boldneſſe to trouble us in their Canons, with
 Altars, Fontes, Chancel, reading of a long
 Leiturgie before Sermon, &c. But Canter-
 bury is punctuall, and peremptory in all
 theſe. 6. Although the words of the tenth
 Canon Chap. 3. be ſilent, yet the wicked in-
 tentions of Canterbury and Eaſt, may bee
 ſeen in the point of publication of a ſtatute
 before God, by ſtretching the Canon as it
 came from our Prelates, and as it was ſour-
 ned from Canterbury, and printed; our
 Prelates ſay thus: *It is manifeſt that the ſu-
 perſtitions of former ages, have turned into a
 great*

great prophaneſſe, and that people are growne
 cold for the moſt part in doing any good thinking
 there is no place to good worke, becauſe they are
 excluded from juſtification, Therefore ſhall all
 Miniſters, at their next giving occaſion, urge the
 neceſſity of good worke, as they would be ſaved,
 and remember that they are *via regni*, the way to
 the kingdom of heaven, though not *cauſa reg-
 nandi*, howbeit they be not the cauſe of ſalvation.
 Here Roſs giveth his judgement, That hee
 would have this Canon ſimply commanding
 good worke to be preached, and no mention made
 what place they have or have not in juſtification.
 Upon this motion, ſo agreeable to Canter-
 buries mind, the Canon is ſet down as it ſtan-
 deth without the diſtinction of *via regni*, or
cauſa regnandi, or any word ſounding thatway,
 urging only the neceſſity of good worke.
 7. By comparing Can. 9. chap. 18. as it was
 ſent in writing from our Prelates, and as it
 is printed at Canterburies command, may
 be alſo manifeſt, that hee went about to eſta-
 bliſh auricular confeſſion, and Popiſh abſo-
 lution. 8. Our Prelates were not acquaint-
 ed with Canons for inflicting of arbitrary
 penalties: But in Canterburies book, where-
 ſoever there is no penalty expreſſely ſet
 down, it is provided that it ſhall be arbitra-
 ry, as the Ordinary ſhall thinke fitteſt. By theſe
 and many other the like, it is apparant, what
 B tyran-

tyrannicall power he went about to establish in the hands of our Prelats, over the worship, & the souls and goods of men, over-turning from the foundation the whole order of our Kirk, what seedes of Popery hee did sow in our Kirk, and how large an entry hee did make for the grossest novations afterward, which hath beene a maine cause of all their combustion.

The third and great Novation wes the booke of Common Prayer, administration of the Sacraments, and other parts of divine Service, brought in without warrant from our Kirk to be universally received, as the only forme of divine Service, under all highest paines both civill and Ecclesiasticall; which is found by our nationall assembly, beside the Popish frame, and formes in divine worship, to containe many Popish errors, and certmonies, and the seeds of manifold and grosse superstitions, and idolatries and to be repugnant to the Doctrine, Discipline, and order of our reformation, to the confession of faith, constitutions of generall assemblies, and Acts of Parliament, establishing the true Religion: that this also wes Canterburies worke, Wee make manifest.

By the memoirs, and instructions sent un-

to him from our Prelates; wherein they gave a speciall account of the diligence they had used, to doe all which herein they were enjoyned; by the approbation of the Service Booke sent to them; and of all the marginall corrections, wherein it varieth from the English booke, shewing their desire to have some few things changed in it, which notwithstanding was not granted: This we find written by Saint *Andrew* owne hand, and subscribed by him, and nine other of our Prelates.

By *Canterburies* owne letters, witnesse of his joy, when the booke was ready for the presse, of his prayers that God would speed the worke, of his hope to see that service set up in Scotland; of his diligence to send for the Printer, and directing him to prepare a black letter, and to send it to his servants at Edinburgh, for printing this booke. Of his approbation of the proofes sent from the presse. Of his feare of delay, in bringing the worke speedily to an end, for the great good, (not of that Church, but) of the Church. Of his encouraging *Rosse* who was entrusted with the presse, to go on in this peece of Service without feare of enemies. All which may be seene in the Autographe and by letters sent from the Prelate of

London to Roffe; wherein as he rejoyceth
at the fight of the Scottish Canons, which
although they should make some noise at the
beginning, yet they would be more for the
good of the Kirk, then the Canons of Edin-
burgh; for the good of the Kingdome. So
concerning the Leiturgy he sheweth, that
Roffe had sent to him, to have an explanati-
on from Cantebury of some passage of the
Service Booke, and that the presse behoved
to stand till the explanation come to E-
dinburgh, which therefore he had in haste
obtained from his Grace, and sent the dis-
patch away by Canteburies owne conuai-
ance.

But the booke it selfe as it standeth inter-
lined, margined and patcht up, is much more
then all that is exprest in his letters, and
the changes and supplements themselves,
taken from the Masse booke, & other Romish
Rituals, by which he maketh it to vary from
the booke of England, are more pregnant si-
monies of his Popish spirit, and wicked in-
tentions, which he would have put in exe-
cution upon us, then can be denied. The
large declaration professeth, that all the
variation of our booke, from the booke
of England, that ever the King understood,
was in such things as the Scottish huchone
would

would better comply with, then with that which stood in the English service. These Popish innovations therefore have bene surreptitiously inserted, by him without the Kings knowledge, and against his purpose. Out Scottish Prelates do petition that something may be abated of the English ceremonies, as the crosse in baptisme, the ring in marriage, and some other things. But Canterbury will not only have these kept, but a great many more, and worse superadded, which was nothing else, but the adding of fuel to the fire. To expresse and discover all, would require a whole booke, we shall onely touch some few in the matter of the Communion.

This booke inverteth the order of the Communion, in the booke of England, as may be seen by the numbers, setting downe the orders of this new Communion, 1. 5. 22. 6. 7. 3. 4. 8. 9. 10. 11. Of the divers secret reasons of this change, we mention one onely, In joyning the spirituall praise and thanksgiving, which is in the booke of England, presently after the communion, with the prayer of consecration before the communion, and that under the name of Memorials or Oblation, for no other end, but that the memoriall and sacrifice of praise, mentioned

tioned in it, may be understood according
to the Popish meaning, *2. sup. 31.* *Nec ideo* *consecratio* *magis*
fice, but of the oblation of the body of
the Lord.

It is enough to see he must stand, that
without wearing of the book of England;
the Presbyter *consecratio* *magis* *consecratio* *magis*
the Table, *consecratio* *magis* *consecratio* *magis*
of consecration, at such a place, at the Table,
where he may with the more *consecratio* *magis*
cencie use both hands; yet *consecratio* *magis*
importeth much, as, that he may *consecratio* *magis*
his hinder parts to the people, *consecratio* *magis*
(saith *Barand*) that which the Lord said of
Moses, *Thou shalt see my hinder parts*. *consecratio* *magis*
He must have the use of both his hands, not for
any thing he hath to doe about the bread and
wine, for that may be done at the North
end of the Table, and be better seen of the
people; but (as we are taught by the Ratio-
nalists) that he may by stretching forth his
armes to represent the extension of Christ
on the Crosse, and that he may the more
conveniently lift up the bread and wine a-
bove his head to be seen and adored of the
people; who in the Rubrick of the generall
Confession, a little before, are directed to
kneel humbly on their knees, that the Priests

elevation is made in the Masse, and the
 priest and people say together, *This*
is the body, saying with a low voyce,
 and whispering (for sometimes hee is com-
 manded to speak with a low voyce, and
 distinctly) hee been heard by the people,
 which is so like a mocking of God, and his
 people, as if the words were spoken in an
 unknown language. As there is no word
 of all this in the English Service, so doth the
 book in King Ed. time, give every Pres-
 byter the liberty of giving, which yet gave
 such offence to some of the craftier of the
 book, and some of the Kings own judgement,
 a man of great reputation in matters of this
 kinde) that he called them, *Nunquam satis*
exerranda Masse & they would have them
 to be abhorred, because they confirme to
 the simple and superstitious *scriptum est ex-*
istit deus Masse factum.

The corporall presence of Christs body
 in the Sacrament, is also to be found here: for
 the words of the Masse-book serving to this
 purpose, which are sharply censured by *Bucer*
 in King Ed. Leiturgie, & are not to be found
 in the book of England, are taken in here; Al-
 mighty God is incalled, that of his Almight-
 y goodnesse he may vouchsafe so to bleesse
 and sanctifie with his Word and Spirit, these
 gifts

gifts of bread and wine, that they may bee
unto us the body and blood of Christ.

The change here is made a work of Gods
omnipotence: the words of the Masse, *ut
sunt nobis*, are translated in King Edwards
booke, *Thus they may be unto us*, which are a-
gaine turned into Latine by *Alesius*, *Ut sunt
nobis*. On the other part, the expressions of
the booke of England at the delivery of the
Elements of *feeding on Christ by faith*, and of
*eating and drinking in remembrance that Christ
died for thee*, are utterly deleted. Many e-
vidences there bee in this part of the Com-
munion, of the bodily presence of Christ,
very agreeable to the doctrines taught by
his Secretaries, which this paper cannot con-
taine. They teach us that Christ is received
in the Sacrament, *Corporaliter*, both *objectum*
and *subiectum*. *Corpus Christi est objectum quod
recipitur, & corpus nostrum subiectum quo re-
cipitur.*

The booke of England aboliseth all that
may import the oblation of any unbloody Sa-
crifice, but here we have besides the Prepara-
torie oblation of the Elements, which is nei-
ther to be found in the booke of England now,
nor in King Edwards booke of old, the obla-
tion of the body and blood of Christ, which
Bedardine calleth, *Sacrificium Laudis, quia
Deus*

One yet thus answered. This also
agrees well with their late doctrine. We are
ready when it shall be judged convenient, and
we shall be desired, to discover much more
matters of this kind, as grounds laid for *wis-
se* *first*, or the halfe Masse, The private Masse
without the people, Of communicating in one
kind, Of the Consecration by the Priest, and
Consummation of the Sacrifice, Of receiving
the Sacrament in the mouth, and not in the
hand, &c.

Our Supplications were many against these
Doctrines, but Canterbury procured them to be
answered with terrible Proclamations. We
were constrained to use the remedy of Protes-
tation, but for our Protestations, and other
lawfull means, which we used for our defi-
erance, Canterbury procured us to be decla-
red Rebels & Traitors in all the Parish Kirks
of England: when we were seeking to possesse
our Religion in Peace, against these Devices
and Novations. Canterbury kindly writte
against us. In all these it is known that he was
although not the sole, yet the Principall A-
giter and Adviser.

When by the Pacification at Berwick, both
Kingdomes looked for Peace and Quietnesse,
he spured not openly in the hearing of many,
often before the King, and privately at the

Counsell-table, and the privy Iooke to speake of us as Rebels and Traitors, and to speake against the Pacification as dishonourable, and meet to be broken. Neither did his malignencie and bitterness ever suffer him to rest, till a new warre was entered upon, and all things prepared for our destruction.

By him was it that our Covenant, approved by Nationall Assemblies, subscribed by his M. Commissioner, and by the Lords of his M. Counsell, and by them commanded to be subscribed by all the Subjects of the Kingdome, as a Testimony of our duty to God, and the King, by him was it still called Ungodly, Damnable, Treasonable; by him were Oaths invented, and pressed upon divers of our poore Countrey men, upon the pain of imprisonment, and many miseries, which were unwarrantable by Law, and contrary their Nationall Oath.

When our Commissioners did appear to render the reasons of our demands, he spared not in the presence of the King and Committee, to rail against our National Assembly, as not daring to appear before the World and Kirtles abroad, where himselfe and his Actions were able to endure tryall, and against our just and necessary defence, as the most malicious and Treasonable Counters

of Monarchicall Government that any by-
gone age had heard of: His hand also was at
the Warrant for the restraint and imprison-
ment of our Commissioners, sent from the
Parliament, warranted by the King, and seek-
ing the peace of the Kingdomes.

When we had by our Declarations, Re-
monstrances, & Representations, manifested
the truth of our intentions, and lawfulnessse of
our Actions, to all the good Subjects of the
Kingdome of England, when the late Parlia-
ment could not be moved to assist, or enter in
warre against us, maintaining our Religion,
and Liberties, Canterbury did not onely ad-
vise the breaking up of that high and honou-
rable Court, to the great griefe and hazard of
the Kingdome, but, (which is without exam-
ple) did sit stil in the Convocation, and make
Canons and constitutions against us, and our
just and necessary defence, ordaining under al
highest paines, that hereafter the Clergy shall
preach 4. times in the yeare, such doctrine as
is contrary, not only to our proceedings, but to
the doctrine & proceedings of other reform'd
Kirks, to the judgement of all sound Divines,
& Politiques, and tending to the utter slavery,
and ruining of all Estates and Kingdomes, &
to the dishonour of Kings & Monarchs. And
as if this had not been sufficient, he procured

fix Subsidies to be lifted of the Clergy, under pain of Deprivation to all that should refuse. And which is yet worse, and above which Malice to selfe cannot ascend, by his means a Prayer is framed, printed, and sent through all the Paroches of England, to be said in all Churches in time of Divine Service, next after the prayer for the Queen and Royal Family, against our Nation by name of traitorous Subjects, having call off all obedience to our anointed Sovereigne, and comming in a rebellious manner to invade England, that things may come our Sets, as Enemies to God and the King.

Whosoever shall impartially examine what hath proceeded from himselfe, in these two booke of Canons and Common Prayer, what Doctrine hath beene published and printed these yeares by past in England, by his Disciples and Emulraries, what grosse Popery in the most materiall points we have found, and are ready to shew in the posthumous writings of the Presbiter of Edinburgh, and Dunblane, his owne creatures, his nearest familiars, and most willing instruments to advance his counsell, and projects, shall perceive that his intentions were deepe and large against all the reformed Kirk, and reformation of Religion, which in his Majesties dominions

was pending, and by this time had rendered
 up the Ghost, if God had not in a wonder-
 full way of mercy prevented it: And that
 if the Pope himselfe had bene in his place,
 he could not have bene more Popish, nor
 could he more zealously have negotiated for
 Rome, against the reformed Kirk, to re-
 duce them to the Heresies in Doctrine, the
 Superstitions and Idolatry in worship, and
 the Tyranny in Government, which are in
 that Sec, and for which the Reformed Kirks
 did separate from it, and come forth of Ba-
 bel's from him certainly hath issued all this
 deluge which almost hath overturned all.
 We are therefore confident that your Lord-
 ships will by your means deal effectually
 with the Parliament, that this great fire-
 brand be presently removed from his Ma-
 jesties presence, and that he may be put to
 tryall, and put to his deserved censure ac-
 cording to the Lawes of the Kingdom,
 which shall be good service to God, honour
 to the King and Parliament, terror to the
 wicked, and comfort to all good men, and
 so us in speciall, who by his meanes prin-
 cipally have bene put to so many and grie-
 vious afflictions, wherein we had perished, if
 God had not bene with us.

We do indeed confesse that the Prelates of England have bene of very different humours, some of them of a more hot, and others of them, men of a more moderate temper, some of them more, and some of them lesse inclinable to Popery, yet what knowne truth, and constant experience hath made undeniable, we must at this opportunity professe, that from the first time of Reformation of the Kirk of Scotland, not only after the comming of King *James* of happy memory into England, but before, the Prelates of England, have bene by all meanes uncessantly working the overthrow of our discipline, and government. And it hath come to passe of late, that the Prelates of England having prevailed, and brought us to subjection in the point of Government, and finding their long waited for opportunity, and a rare congruity of many spirits, and powers, ready to cooperate for their ends, have made a strong assault upon the whole externall worship, and doctrine of our Kirk. By which their doing they did not aime to make us conforme to England, but to make Scotland first (whole weaknesse is resisting, they had before experienced, in the Novations of Government, and of some

some points of Worship) and thereafter England conforme to Rome, even in these matters, wherein England had separated from Rome, ever since the time of Reformation. Anevill therefore which hath issued, not so much from the personall disposition of the Prelates themselves, as from the innate quality and nature of their office, and Prelaticall Hierarchy, which did bring furth the Pope in ancient times, and never ceaseth till it bring furth Popish doctrine and worship, where it is once rooted, and the principles thereof fomented and constantly followed. And from that antipathy and inconsistency of the two formes of Ecclesiasticall governement, which they conceived, and not without cause, that one Island united also under one head, and Monarch, wes not able to beare: the one being the same in all the parts and powers, which it wes in the times of Popery, and now is in the Roman Church: The other being the forme of Governement, received, maintained, and practised, by all the reformed Kirks, wherein by their owne testimonies, and confessions, the Kirk of Scotland had amongst them no small eminency. This also wee represent

**THE
CHARGE OF
THE SCOTTISH
Commissioners against
the Lieutenant of
IRELAND.**



In our Declarations
we have joyned
with Canterbury
the Lord Lieuten-
ant of Ireland
whose malice
hath let all his
wits and power
on work to defile
and doe mischiefes against our Kirke and
Countrey.

D

No

No other cause of his malice can we conceive, but first his pride and supercilious disdain of the Kirk of *Scotland*, which in his opinion declared by his speeches, hath not in it almost anything of a Kirk, although the Reformed Kirks, and many other Divines of *England*, have given ample testimony to the Reformation of the Kirk of *Scotland*.

CHARGE OF
 Secondly, our open opposition against the dangerous innovation of Religion intended, and very farre promoted in all his Majesties dominions; of which hee hath shewed himselfe, in his owne way no lesse zealous then *Canterbury* himselfe, as may appeare by his advancing of his Chaplain, D. *Wren*, not onely to the Bishoprick of *Derry*, but also to be Vicar generall of *Ireland*, a man promoted for exalting of *Canterburian* Popery, and *Arminianisme*, that thus himselfe might have the power of both swords, against all that should maintaine the Reformation by his bringing of D. *Chappel*, a man of the same spirit, to the *University* of *Dublin*, for possessing the *Fountaines*, and corrupting the *Seminaries* of the Kirk.

And

And thirdly, when the Primate of Ireland did presse a new ratification of the Articles of that Kirke, in *Parliament* for barring such novations in *Religion*, hee boldly menaced him with the burning, by the hand of the *Hang-man*, of that Confession, although confirmed in former *Parliaments*.

When hee found that the Reformation begun in *Scotland*, did stand in his way, he left no meanes unessayed to rub disgrace upon it, and our cause. The peeces printed at *Dublin*, *Examen: conjurationis Scoticane*, the ungirding of the Scottish Armour: the Pamphlet bearing the counterfeite name of *Lysimachus Nichator*; all three so full of calumnies, slanders, and scurrilities against our Countrey, and Reformation, that the Jesuits in their greatest spire, could not have said more; yet not onely the Authors were countenanced and rewarded by him, but the bookes must beare his name, as the great Patron both of the worke and workman.

When the Nationall Oath and Covenant warranted by our generall Assemblies was approved by *Parliament*

in the Articles, subscribed in the Kings name, by his Majesties high Commissioner, and by the Lords of privie Counsell, and commanded to be sworne by his Majesties subjects of all ranks; and particular and plenary information was given unto the Lieutenant, by men of such quality, as he ought to have beleaved, of the loyalty of our hearts to the King, of the lawfulness of our proceedings, and innocency of our Covenant, and whole course, that he could have no excuse: yet his desperate malice made him to bend his craft and cruelty, his fraud and forces against us. For first, he did craftily call up to *Dallies* some of our Countrymen, both of the *Nobility* and *Gentry*, living in Ireland, shewing them, that the King would conceive and account them as *rebellers* with the *Scots*, in their rebellious courses, except some remedy were provided: and for remedy, suggesting his own wicked invention, to present unto him and his Council, a petition, which he caused to be framed by the Bishop of *Raphoe*, and was seene and corrected by himselfe: wherein they petitioned to have an oath given them, containing a *formall renunciation* of the *Scottish* Government and a *deep assurance* never so much as to protect against any of his

Majesty's commandments whatsoever.
 No longer was this Oath thus easily
 contrived, but with all haste it is sent to such
 places of the Kingdom where our Coun-
 trey-men had residence: and men, women,
 and all other persons, above the yeares of
 sixteen, constrained either presently to take
 the Oath, and thereby renounce their Nati-
 onall Covenant as seditions and traitorous;
 or with violence and cruelty to be haled to
 the jayle, fined above the value of their es-
 tates, and to be kept close prisoners, and so
 far as we know, some are yet kept in prison,
 both men and women of good quality, for
 not renouncing that Oath, which they had
 taken forty yeares since, in obedience to the
 King who then lived: A cruelty ensued
 which unparallell the persecutions of the
 most unchristian times: For weak women
 dragged to the Oath, to take the Oath, died
 in the place, both mother and child: hun-
 dreds driven to hide themselves, till in the
 darknesse of the night they might escape by
 Sea to Scotland, whither thousands of them
 did flye being forced to leave Corno-carril,
 D 3

Houses, and all they possessed bee a prey
to their persecuting enemies, the *Lieutenants*, Officers. And some indited and declared guilty of High Treason, for no other guiltiness but for subscribing our Nationall Oath, which was not onely impiety & injustice in it selfe, and an utter undoing of his Majesties subjects, but was a weakning of the *Scots* Plantation, to the prejudice of that Kingdome, and his Majesties service, and was a high scandall against the Kings honour, and intolerable abuse of his Majesties trust and authority: his Majesties Commission, which was procured by the *Lieutenant*, bearing no other penalty then a certification of noting the names of the refusers of the Oath.

But this his restless rage and insatiable cruelty against our Religion and Country, can not be kept within the bounds of Ireland.

By his meanes a Parliament is called, And although by the five subsidies granted in

in Parliament not long before, and by the base means which himselfe and his Officers did use, as is contained in a late Remonstrance, that Land was extreemly impoverished, yet by his speeches, full of Oathes and Aflerations, *that we were Traitors and Rebels, casting off all Monarchiall government, &c.* he extorted from them foure new Subsidies, and *in this cause* before wee were heard, procured that a Warre was undertaken, and forces should be leauied against us as a Rebellious Nation, which was also intended to be an example and Precedent to the Parliament of England for granting subsidies, and sending a joynt Army for our utter ruine.

According to his appointment in Parliament, the army was gathered, and brought downe to the Coast, threatening a daily invasion of our Countrey, intending to make us a conquered Province, and to destroy our Religion, Liberties, and Lawes, and thereby laying upon us a necessity of vast charges, to keepe forces on foot on the West Coast to waite upon his comming.

And as the Warre was denounced, and forces leauied before wee were heard, So before the denouncing of the Warre, our

our ships, and goods on the Irish Coast
were taken, and the owners cast in Prison
and some of them in Irons. Frigates were sent
forth to secure our Coasts, which did take
some, and burne others of our Barks.

Having thus incited the Kingdoms of
Ireland and put his forces in order there a-
gainst us, with all haste he commeth to Eng-
land.

In his parting, at the giving up of the
Sword, he openly avowed our utter ruine
and delolation, in these or the like words.

**If I returne to that honourable
Sword, I shall leave of the Scots
neither root nor branch.**

How soon he commeth to Court, as
before he had done every ill office against
our Commissioners, clearing our promes-
sings before the point; So now he useth
all means to move us to King and Par-
liament against us, and to move them
before the denouncing of the Warre.

to a present warre, according to the Precedent, and example of his owne making in the Parliament of *Ireland*. And finding that his hopes failed him, and his designs succeeded not that way, in his nimblenesse he taketh another course, that the Parliament of *England* may be broken up, and despising their wisdom and authority, not onely with great gladnesse accepteth, but useth all means that the conduct of the Army, in the expedition against *Scotland* may be put upon him; which accordingly he obtaineth as generall Capitaine, with power to invade, kill, slay, and save at his discretion, and to make any one, or more Deputies in his stead, to doe, and execute all the power and authorities committed to him.

According to the largenesse of his Commission, and Letters patents of his devising, so were his depoyments afterwards; for when the Scots, according to their Declarations sent before them, were coming in a peaceable way, farre from any intention to invade any of his Majesties Subjects, and still to sup-

plicate his Majesty for a settled peace, he gave order to his officers to fight with them on the way, that the two Nations once entered in blood, whatsoever should be the success, he might escape tryall and censure, and his bloody designs might be put in execution against his Majesties subjects of both Kingdomes.

When the Kings Majesty was againe inclined to hearken to our petitions, and to compose our differences in a peaceable way, and the Peeres of *England* convened at *Torke*, had, as before in their great wisdom and faithfulness given unto his Majesties Counsels of peace, yet this firebrand still smoaketh: and in that honourable Assembly, taketh vpon him to breath out threatnings against us as Traytors, and enemies to Monarchicall government, That we be sent home againe in our blood, and he will whip us out of *England*.

And as these were his Speeches in the time of the treaty, appointed by his Majesty

Telly at *Rippon*, that if it had beene possible, it might have beene broken up. So when a Cessation of Armes, was happily agreed vpon there; yet he ceased not, but still his praistises were for warre, His underOfficers can tell who it was that gave them Commission to draw neere in Armes beyond the *Teese*, in the time of the treaty at *Rippon*.

The Governour of *Barwicke* and *Carlile* can shew, from whom they had their warrants for their acts of Hostility, after the Cessation was concluded. It may be tryed how it cometh to passe, that the *Ports of Ireland* are yet closed, our Countrey-men for the Oath still kept in prison, Traffique interrupted, and no other face of affaires, then if no cessation had been agreed upon.

We therefore desire that your Lordships will represent to the Parliament, that this great Incendiarie upon these, and the like offences, not against particular persons, but a-

gainst Kingdomes, and Nations, may be
put to a tryall, and from their knowne, and
renowned justice, may have his deserved
punishment.

16 Decemb. 1640.

THE
 not against particular persons but a
 gainst
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 will represent to the Parliament, that this
 V^o the more of late that your Lordships

**THE
SCOTTISH
Commissioners Demand
concerning their sixt**

Articles.



Concerning our
Sixt demand, al-
though it hath
often come to
passe, that these
who have beene
joynd by the
bonds of Religi-
on, and Nature,
have suffered themselvet
to be divided a-
bout the things of this World: And al-
though our Adversaries, who no lesse labor
the division of the two Kingdomes, then we
doe all seeke Peace, and follow after it, as
our common Happinesse, doe presume that
this will be the Partition wall, to divide us,

and to make us lose all our labours taken about the former Demand. Wherein by the helpe of God, by his Majesties Princely goodnesse, and Iustice, and your Lordships noble, and equall dealing, We have so fully accorded, & to keep us from providing for a firme and weell grounded Peace, by the wisdom, and justice of the Parliament of *England*, which is our greatest desire expressed in our last Demand. We are still Confident, that as we shall concerning this Article represent nothing but what is true, Iust, and Honourable to both Kingdomes; So will your Lordships hearken to us, and will not suffer your selves, by any flanders, or suggestions, to be drawne out of that straight and safe way wherein yee have walked since the beginning.

It is now Wee suppose knowne to all *England*, especially to both the Honourable Houses of Parliament, And by the occasion of this Treatie, more particularly to your Lordships, That our distresses in our Religion, and Liberties, were of late more pressing then Wee were able to beare, That our Complaints and Supplications for redresse, were answered at last with the terrours of an Army; That after a Pacification greater Preparations were made

for waire, whereby many Acts of Hostilitie were done against us; both by Sea and Land; The Kingdome wanted administration of Iustice, and W^ee constrained to take Armes for our defence; That we were brought to this extreame, and intollerable necessity, either to maintaine divers Armies upon our borders against Invasion from *England*, or *Ireland*, still to be deprived of the benefit of all the Courts of Iustice, and not onely to maintaine so many thousands as were spoiled of their ships, and goods; but to want all Commerce by Sea, to the vndoing of Merchants, of Saylor, and many others who lived by Fishing; and whose callings are vpholden from hand to mouth by Sea trade: Any one of which evils is able in a short time to bring the most potent Kingdome to Confusion, Ruine and Desolation, how much more, all the three at one time combined to bring the Kingdome of *Scotland* to be no more a Kingdome: Yet all these behoved W^ee either to endure, and vnder no other hope, then of the perfect slavery of our selves, and our posterity in our Soules, lives, and Meanes; Or to resolve to come into *England*, not to make Invasion, nor with any purpose

to fight, except we were forced; God is our
 Iudge, our actions are our witness, and
England doth now acknowledge the truth,
 against all suspitions to the contrary, and a-
 gainst the impudent lyes of our Enemies;
 But for our reliefe, defence, & preservation
 which we could find by no other means,
 when we had essayed all means, and had at
 large exprested our paining, and pressing
 necessities, to the Kingdome, and Parlia-
 ment of *England*. Since therefore the war
 on our part (we) is no other but our com-
 ming into *England* with a guard) is defen-
 sive, and all men doe acknowledge, that in
 common equity, the defendant should not
 be suffered to perish in his just and neces-
 sary defence, but that the pursuer, whether
 by way of Legall Proceffe in the time of
 Peace, or by way of violence, and unjust in-
 vasion in the state of warre, ought to beare
 the charges of the defendant. We trust that
 your Lordships will thinke that it is not a-
 gainst reason for us to demand some re-
 paration of this kind, and that the Parliament
 of *England* by whose Wisdom and Justice
 wee have expected the reliefe of our
 wrongs, will take such course, as both may
 in reason give us satisfaction & may in the
 notable demonstration of their Justice serve
 most for their owne honour.

Our

Our earnestnesse in following this our Demand, doth not so farre wrong our sight, and make us so undiscerning, as not to make a difference betwene the Kingdome, and Parliament of England, which did neither decree nor set forward a Warre against us, And that Prevalent faction of Prelats and Papists who have moved every stone against us, and used all sorts of meanes not onely their counsell, Subsidies and forces, but their Kirk Canons, and prayers for our utter Ruine, which maketh them obnoxious to our just accusations, and guilty of all the losses, and wrongs, which this time past wee have sustained. Yet this wee desire your Lordships to consider, That the Estates of the Kingdome of Scotland being assembled, did endeavour by their Declarations, Informations, and Remonstrances, and by the proceedings of their Commissioners, to make knowne unto the Counsell, Kingdome, and Parliament of England, and to forewarne them of the mischief intended against both Kingdomes, in their Religion, and Liberties, by the Prelates, and Papists, to the end, that our Invasion from England might have beene prevented, if by the Prevalencie of the faction it had beene possible. And therefore wee may now with the greater reason, and confidence presse our Demand, That your Lordships, the Parliament, the Kingdome, and the King himselfe may see us re-

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pared

pared in our losses at the cost of that faction by whose means we have sustained so much damage; And which, except they repent, will find sorrow recompenced for our griefe, Torments for our toyle, and an infinite greater losse for the Temporall losses, they have brought upon a whole Kingdom, which was dwelling by them in Peace.

All the devices and doings of our common enemies were to beare downe the Truth of Religion, and the just liberties of the Subjects in both Kingdomes. They were confident to bring this about one of two wayes: Either by blocking us up By Sea & Land to constraine us to admit their will for a Law both in Kirk, and polley, and thus to make us a Precedent for the like miserie in England, or by their Invasion of our Kingdome to compell us furiously, and without order, to break into England, that the two Nations once entred into a bloody Warre, they might fish in our troubled Waters, and catch their desired Prey. But as wee declared before our comming: Wee trusted that God would turne their Wisdome into foolishnesse, and bring their devices upon their owne Pates, by our Intentions, and Resolutions to come into England as among our Brethren, in the most peaceable way that could stand with our safety, in respect of our common Enemies,

mies, to present our Petitions for setting our Peace, by a Parliament in England, wherein the Intentions and Actions, both of our Adversaries, and ours might be brought to light, The Kings Majesty, and the Kingdome rightly informed, The Authors, and Instruments of our divisions, and troubles punished, All the mischiefes of a Nationall, and doubtfull Warre prevented, and Religion, and Liberty with greater Peace, and Amity then ever before established, against all the Craft and violence of our enemies. This was our Declaration before wee set our foot into England, from which our deportments since have not varied. And it hath bin the Lords wonderfull doing, by the wise Counsels, and just proceedings of the Parliament, to bring in a great part to passe, and to give us lively hopes of a happy Conclusion: And therefore wee will never doubt, but that the Parliament in their Wisdome and Justice, will provide that a proportionable part of the Cost, and charges of a worke so great and so comfortable to both Nations bee borne by the Delinquents there, that with the better Conscience the good People of England may sit under their owne Vines, and Figtrees, Refreshing themselves, although upon our greater Paines and Hazard, yet not altogether upon our cost and charges, which we are not able to beare.

The Kingdome of England dorth know and confesse, that the Innovation of Religion and Liberties in Scotland, were not the principall designe of our common Enemies; but that both in the intention of the Workers, whose zeale was hottest for setting their devices at home: And in the Condition of the Worke, making us whom they conceived to be the weaker for opposition, to bee nothing else but a leading case for England. And that although by the power of G O D, which is made perfect in weaknesse, they have found amongst us greater resistance, then they did feare, or either they or our selves could have apprehended; Yet as it hath beene the will of God that wee should endure the heate of the day, So in the Evening the pretious wages of the vindication of Religion, Liberties, and Lawes are to be received by both Kingdoms, and will entice wee hope to our unspeakable Joy, the present Age, and the Posteritie with Blessings that cannot bee vallued, and which the good People of England esteeme more then Treasures of Gold, and willingly would have purchased with many thousands. Wee doe not plead that Conscience and Piety have moved some men to serve G O D upon their owne cost, and that Justice and Equiry have directed others, where the Harvest hath been common to consider the paines of labouring, and the charges of the Sowing, yet this much
may

may we say, that had a forraine Enemy, intending to reduce the whole Island into Popery, made the first assault upon our weaknesse, Wee nothing doubt, but the Kingdome of England; from their desire to preserve their Religion, and Liberties, would have found the way to beare with us the expence of our resistance, and lawfull defence, how much more being Invaded, although not by England, yet from England, by common enemies, seeking the same ends, wee expect to be helped and relieved.

Wee will never conceive that it is either the will, or the well and honour of England, that wee should goe from so blessed a worke after so many grievous sufferings, bearing on our backs the insupportable burdens of worldly necessities, and distresses, return to our country empty, and exhausted, in which the people of all Rankes, Sexes, and conditions, have spent themselves. The possessions of every man, who devoted himselfe heartily to this cause, are burdened, not onely with his own Personall, and particular expence, but with the publike, and common charges; Of which if there bee no reliefe, neither can our Kingdome have peace at home, nor any more credit for Gommerce abroad: Nor will it bee possible for us, either to aide, and assisist our friends, or to resist and oppose the

restlesse, and working wickednesse of our Enemies: The best sort will lose much of the sweetnesse of the enjoying of their Religion, and Liberties, and others will run such wayes, and undirect courses; as their desperate necessities will drive them into. Wee shall be but a burthen to our selves, a vexation unto others, of whose strength we desire to be a considerable part, and a fit subject for our Enemies to worke upon for obtaining, their now disappointed, but never dying desires.

Wee will not alledge the example of other Kingdomes, where the losses of necessarie and just defence had been repaired by the other party, Nor will wee remember what helpe wee have made according to our abilities to other reformed Kirks, And what the Kingdome of England of old, and of late hath done to Germany, France, and Holland, Nor doe we use so many words, that England may be burthened, and we eased, or that this should be a matter of our Covetousnesse, and not of their Justice, and kindnesse; Justice, in respect of our Adversaries) who are the causes of the great misery and necessity, to which wee have been brought: kindnesse, in the supply of our wants, who have beene tender of the welfare of England as of our own, that by this equality and mutuall respect, both Nations may be supported in such strength, and sufficiencie,
that

that wee may bee the more serviceable to his Majesty, and abound in every good work, both towards one another, and for the comfort and reliefe of the reformed Kirks, beyond the Seas, that we may all blesse God, and that the blessing of God may be upon us all.

The English Peeres demand concerning the Preceeding Articles.

Whether this be a positive demand, or one-ly an Intimation of the charge, thereby to induce the Kingdome of England, to take your distressed estate into consideration, and to afford you some friendly assistance.

The Scottish Commissioners answer to this Demand.

Wee would be no lesse willing to bear our losses if wee had abilitie, then wee have beene ready to undergoe the hazard; But because the burthen of the whole doth farre exceed our strength, Wee have (as is more fully conceived in our Papers) represented to your Lordships, our charges, and losses, not intending to demand a totall Reparation, but of such

such a proportionable part, as tha. wee may in some measure beare the remanent, which wee conceive your Lordships (having considered our reasons) will judge to bee a matter, not of our Govetousnesse, but of the said Justice, and kindnesse of the Kingdome of England.

*Proposition of the Peeres to
proceed to the other Demands du-
ring the debate of the Scot-
tish losses.*

That in the Interim whilst the houses of Parliament take into consideration, you demand of losses, and dammages, you proceed to settle the other Articles of the peace, and In-course betwixt the two Kingdomes.

*Answer to the Peeres
Demand.*

Wee have represented our losses, and there by our distressed Condition ingenuously, and in the singlenesse of our hearts, with very great moderation, passing over many things which to us are great Burthens, That there might be no difficulty, nor cause of delay on our part, hoping that the Honourable Houses of Parliament, would thereby be moved
at

at their first Conueniencie to take the matter to their consideration.

We doe not demand a totall Reparation, Nor doe we speake of the payment, till wee consult about the settling of a lolid peace, at which time the wayes of lifting and paying the money, may be considered; Wee doe onely desire to know what proportion may be expected. That this being once determined, and all impediments, arising from our by-past troubles, removed, Wee may with the greater confidence, and more hearty consent on both sides proceed to the establishing of a firme and durable peace for time to come.

It is not unknowne to your Lordships, what desperate desires, and miserable hopes our Adversaries have conceived of a breach upon this Article; And we doe foresee what snares to us, & difficultries to your Lordships may arise upon the postponing and laying aside of this Article to the last place.

And therefore that our Adversaries may be out of hope, and we out of feare, and that the settling of peace may be the more easie: Wee are the more earnest, that as the former Articles have bin, so this may be upon greater reasons considered in its owne place, and order.

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Your

Your Lordships upon the occasion of some motions made heretofore of the transposing of our Demands, doe know, that not onely the substance, but the order of the propounding of them, is contained in our Instructions. And as we can alter nothing without warrand, the craving whereof will take more time then the Houses of Parliament will bestow upon the consideration of this Article, So are wee acquainted with the reasons yet standing in force, which moved the ordering of this Demand. And therefore let us still be earnest with your Lordships, that there be no halting here, where the Adversaries did most, and we did least of all, by reason of the Justice, and kindnesse of the houses of Parliament expect it.

Answer of the Parliament to the preceding Demand.

Resolved upon the Question.

THat this Houle thinke fit, that a friendly assistance and reliefe shall be given towards supply of the losses, and necessities of the Scots, and that in due time this Houle will

will take into consideration the measure and manner of it.

The Scottish Commissioners Answer.

AS wee doe with all thankfulness receive the friendly, and kind resolution of the Parliament concerning our sixt Demand, And doe therein acknowledge your Lordships noble dealing, for which wee may assure that the whole Kingdome of Scotland will at all occasions expresse themselves in all respect, and kindnesse, So doe wee entreat your Lordships to represent to the Parliament our earnest desire, that they may bee pleased, how soone their conveniencie may serve, to consider of the proportion, wishing still, that as wee expect from our friends the Testimonies of their kindnesse and friendly assistance, So the justice of the Parliament may be declared, in making the burden more sanfible to the Prelats, and Papists (our enemies, and Authors of all our evils) then to others, who never have wronged us; Which will not only give unto us, and the whole Kingdome of Scotland, the greater satisfaction, But will

also (as wee doe conceive) conduce much to the honour of the Kings Majesty and Parliament. Wee doe also expect that your Lordships will bee pleased to report unto us the Answer of the Parliament, that wee may in this, as in our former Articles, give account to those who sent us.

*The Peeres Demand upon the above
written Answer.*

WEE desire to understand, since (as wee conceive) the particulars are like to require much time, whether wee may not from you let the Parliament know, That (whilest they are debating of the Proportion, and the wayes how their kinde assistance may bee raised) you will proceed to the agreeing of the Articles of a firme and durable peace, that thereby both Time may bee saved, and both sides proceed mutually with the greater cheerefullnesse and alacrity.

*The Scottish Commissioners Answer to
the preceding Demand.*

AS we desire a firme peace, so it is our desire that this peace may bee with all mutual alacrity speedily concluded. Therefore let us entreat your Lordships to shew the Parliament from us, that how soone they shall be pleased to make the proportion knowne to us, that wee may satisfie the expectation of those who have entrusted us, (which we conceive may be done in a short time, since they are already acquainted with all the particulars of our Demand) wee shall say no longer upon the manner and wayes of raising the assistance, which may require a longer time: And yet wee trust will be with such convenience determined, as may serve for our timous reliefe, But remitting the manner and wayes to the opportunity of the Parliament, shall most willingly proceed to the Consideration of the following Articles, Especially to that which wee most of all desire, a firme and blessed peace.

January, 16.

C 3 Resolved

Resolved on the Question?

THAT this House doth conceive,
that the summe of three hundred
thousand pounds is a fit proportion
for that friendly assistance and reliefe, for-
merly thought fit to bee given, towards the
supply of the losses and necessities of our Bre-
thren of Scotland. And that this House will,
in due time, take into consideration the man-
ner how, and the time when, the same shall be
raised.

Answer of the Scots Commissioners.

WE intreat your Lordships, whole en-
deavors God hath blessed in his great
work, to make knowne to the Parliament, that
We doe no lesse desire to shew our thankful-
nesse for their friendly assistance and reliefe,
then We have been earnest in demanding the
same. But the thankfulness which We con-
ceive to be due, doth not consist in our asse-
ssions or words at this time; but in the mi-
nuttall kindnesse, and reall demonstrations to
bee expected from the whole Kingdome
of Scotland in all time comming: and that
not onely for the measure and proportion,
which

which the Parliament hath conceived to bee fit, and which (to begin our thankfulness now) We doe in name of the whole Kingdome cheerfully accept of, but also for the kinde and Christian manner of granting it unto us, as to their *Brethren*, which addeth a weight above many thousands, and cannot bee compensated but by paying their reciprocal love and duty of *Brethren*. And for the resolution to consider in due time of the raising of the same for our reliefe, which also maketh the benefit to be double. This maketh us confident that God (whose working at this time hath been wonderfull) hath decreed the peace and amity of the two Kingdomes, and will remove all rubbes out of the way, that our enemies will at last despaire to divide us, when they see that God hath joyned us in such a fraternity. And that divine Providence will plentifully recompence unto the Kingdome of England, this their justice and kindnesse, and unto Scotland all their losses, which shall not by these and other means amongst our selves be repaired, but by the rich and sweet blessings of the purity and power of the Gospell, attended with the benefites of an happy and durable peace under his Majesties long and prosperous reigne, and of his royall posterity to all generations.